

**SCHOOL-DEVELOPED  
SAMPLE UNIT  
FOR LEVEL 1**

# ONE LORD, ONE FAITH, ONE CHURCH

**LIFE CONCEPT: GOD GATHERS PEOPLE INTO THE CHRISTIAN CHURCH**

YEAR:..... FAITH STATEMENTS: ① ② 3

DURATION OF UNIT:.....9-14 hours..... DATE OF USE:.....

## UNIT-SPECIFIC GOALS (highlighted)

### 1. THE CHRISTIAN CHURCH IS THE COMMUNITY OF BELIEVERS CREATED BY THE HOLY SPIRIT

**1a** investigate the life of the church described in the New Testament

**1b** analyse the similarities and differences in Christian denominations and sects

**1c** explore how the Holy Spirit works through local Christian communities

### 2. GOD HAS GATHERED HIS PEOPLE TOGETHER THROUGHOUT HISTORY

**2a** investigate the major historical movements within the Christian church

**2b** investigate the contribution of significant leaders in the Christian church

### 3. LUTHERANS IN AUSTRALIA WORK TOGETHER IN MINISTRY AND MISSION

**3a** investigate the Lutheran church's contribution to Australian society

**3b** investigate ways Lutheran congregations minister to their local community

Goals **1b** and **3a** can be incorporated into the unit by choosing appropriate leaders for students' research.

## STUDENT ASSESSMENT

### ASSESSABLE STUDENT OUTCOMES

Read and analyse Bible accounts of the beginnings of the church. (1a)

Research, prepare a poster, and give a brief oral report about a historical leader of the Christian church. (2b)

### ASSESSMENT STRATEGIES

⇒ observation of group discussion

⇒ work sample

## UNIT SUMMARY

Students consider their own ideas about and attitude towards the Christian church. They trace the development of the Christian church from its beginnings at Pentecost, through its crises to its position today, looking particularly at the role of leaders of the church. They identify the role of the Holy Spirit in the history of the church and examine Bible texts relating to God's concept of the church.

## UNIT NOTES

This unit relates the work of the Holy Spirit to the development of the Christian church.

Just as the church relies on the work of 'volunteers', this unit offers opportunities for students to volunteer service to the group.

A **volunteer** student can make a poster of the motto: 'One Lord, One Faith, One Church' for display throughout the unit.

## INTRODUCTION

### 1. OUR IDEAS OF 'CHURCH'

Give each student a large sheet of paper. At the centre of the paper they illustrate what the word 'church' conveys to them. Tell students to give as much detail as possible.

Around the outside of the sheet they write questions they have about church.

Each student shows and briefly explains their drawing to a group of about ten students. The group compiles a list of attitudes towards the church that are expressed in the drawings, eg curiosity, respect, cynicism, love, anger.

Display as many of the drawings as possible. Ask a **volunteer** student to collate the questions for further reference.

Look at the students' questions and note

- which will be dealt with in the unit as planned
- which should be incorporated into a slightly revised unit
- which can be answered privately for individual students by referring them to a written source or to a suitable person
- which are unanswerable and should be acknowledged as such.

### 2. ONE CHURCH OR MANY?

Each student completes anonymously a Church Census form (Teacher Resource Sheet [TRS] D1/1). A **volunteer** collects the forms, collates the results and displays a chart or graph showing the results. Another **volunteer** can graph a comparison of class statistics and national statistics.

Half the class brainstorms differences that exist among Christians (and Christian groups). They cluster the differences under a variety of headings.

The other half brainstorms similarities among Christians (and Christian groups). They cluster the similarities under a variety of headings.

Do the brainstorming and clustering on large sheets of paper which can be kept on display.

In pairs (one student from each group) students compare their findings.

Discuss

- How was the class divided for this exercise? Does this relate in any way to the divisions in the church?
- How does this relate to the motto: 'One Lord, One Faith, One Church'?

## DEVELOPMENT

### 3. THE PENTECOST CHURCH

Having considered their impressions of the church today, students go back and find out how it came to be. The Christian church began with the Pentecost event.

Set the scene by speaking about Jesus' followers during his lifetime: the twelve apostles and the many people who heard him, followed him and believed in him, but they were not a church. After Jesus' death, and even after his resurrection, they were not a church.

Read to the students the Pentecost story from *The Book of God* (Walter Wangerin) Part 8, vi. Or students read it in Acts 2:1–13, 38–41.

Discuss how the motto 'One Lord, One Faith, One Church' applied to the Pentecost church.

Students in small groups read the description of the Christian church in Acts 2:42–47. They analyse this church in terms of their cluster headings of similarities and differences from Section 2.

Help students to visualise the Pentecost people who formed the church in Jerusalem having

- no agreed-upon creed
- no written gospel
- no organisation or leaders (apart from the apostles)
- no building of their own.

Discuss how the motto 'One Lord, One Faith, One Church' applied to the Jerusalem church.

The following is the major section of the unit. It consists of two elements: individual student research and whole-class presentation.

During the reports/presentations, each student keeps an individual time line of the history of the Christian church.

Students can work in pairs or triplets to prepare and present reports. This will shorten the time needed for the section, but it will mean exposure to fewer church leaders.

You will need a minimum of eleven reports to represent leaders from all the historical periods examined.

#### 4. LEADERS OF THE CHURCH THROUGH HISTORY

From the list of church leaders on TRS D1/2 allocate to each student one leader to research from the library, Internet and/or community resources.

Students (or pairs) prepare an A3-size poster summarising their findings about a leader. The poster should give information such as the leader's name, date of birth and death, nationality, contribution to the church and the motivation for what they did.

A **volunteer** student can prepare a time line (a tape with gradations from 0 to 2000AD) the length of the longest available wall-space in the classroom) or a more complex time line incorporating some of the divisions shown on TRS C2/2 (LIFE, Band C, CHURCH).

The teacher then leads the students through an overview of the history of the Christian church (see TRS D1/3), calling on students to add posters to the time line of church history and give brief oral reports about their leaders at the appropriate time.

#### 5. GOD'S IDEA OF THE CHURCH

Having discussed their own ideas of the Christian church and looked at its history, students examine several texts to discover God's idea of the church.

**A.** All students read Matthew 16:13-19. Divide the class in half. One half considers the implications for the church of 'this rock' in verse 18 referring to Peter, the man. The other half considers the implications of 'this rock' referring to Peter's confession: 'You are the Christ, the Son of the living God.'

Students share their findings about the two positions. Discuss:

- How do these two positions relate to what you have learnt about the history of the Christian church?

**B.** In small groups students read Ephesians 4:4-6. Each group lists ten things this passage says about God's idea of the church.

A **volunteer** student collates and makes a chart of these ideas which can be displayed and referred to in the following sessions.

**C.** Display the text of the third part of the Apostles' Creed on an OHT which can be marked during the following discussion, and/or give students individual copies.

Work through the text, relating each statement to the study of church history and showing the relationship between the statements, eg

- The Holy Spirit works through the church (we have seen that something more than the human leaders we studied must have been working).
- The church is holy (set apart by God) and is catholic (one) — in spite of what we have learnt.
- The church is made up of sinners who are 'saints' only because they are 'forgiven'.
- All the saints in the church share the same hope.

You may also examine Luther's explanation of the third part of the Apostles' Creed in the same way.

### RESPONSE

#### 6. OUR QUESTIONS

Look at the chart of students' questions about the church from Section 1. Students find answers to as many of the questions as they can in the various displays in the classroom. Decide as a class how to deal with any unanswered questions.

#### 7. REFLECTION

Students reflect on what they have learnt about the church and write an essay of 150-200 words on either 'My idea of the church' or 'My understanding of the motto: One Lord, One Faith, One Church'.

**OR** students make up their own motto for the church and make a poster of the motto.

**OR** students read songs which reflect the unity of the church, eg 189, 194 in *Lutheran Hymnal*), 62 ATN, 172 ATA, 285 ATE in the *All Together* series. They make up their own poem/song about the church.

## ***YOU WILL NEED***

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| <ul style="list-style-type: none"><li><input type="checkbox"/> wall space for a number of displays.<br/>Consider how you can organise this if your class meets in a room shared with other teachers or if you have more than one class doing this unit at the same time</li><li><input type="checkbox"/> materials for making charts</li></ul> | <ul style="list-style-type: none"><li><input type="checkbox"/> church census forms (TRS D1/1)</li><li><input type="checkbox"/> Bibles</li><li><input type="checkbox"/> access to research sources relating to Christian church history</li><li><input type="checkbox"/> the text of the third part of the Apostles' Creed on OHT</li></ul> |
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## ***INTEGRATING INTO OTHER CURRICULUM AREAS***

Find out what students are doing in other curriculum areas in relation to topics and skills dealt with in this unit.

### **Topics**

World history \_\_\_\_\_

Politics and political leaders \_\_\_\_\_

### **Skills**

Research \_\_\_\_\_

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## ***UNIT EVALUATION***

Which activities worked well in this unit?

Which resources were useful in the implementation of this unit?

How did I respond to the range of students' understanding and experience in relation to the Christian church?

How did I respond to the range of students' attitudes towards organised Christian communities?

What would I do differently if I was teaching this unit again?

How will I use and build on knowledge, understandings, skills, attitudes, and values students have developed in this unit?

# CHURCH CENSUS

**[1] LOCATION OF HOUSEHOLD:** town/suburb \_\_\_\_\_

**[2] NUMBER OF PEOPLE IN HOUSEHOLD** (circle): 1 2 3 4 5 6 7 8 more than 8

Answer the following question

in **column A** for the person completing this census

in **column B** for the head of the household

in **column C** for the majority of people in the household

	<b>A</b>	<b>B</b>	<b>C</b>
<b>[3] RELIGION</b> a. no religion (Go on to question [4] only.) b. Buddhist (Skip questions [5] and [6].) c. Christian (Complete all questions.) d. Hindu (Skip questions [5] and [6].) e. Jewish (Skip questions [5] and [6].) f. Muslim (Skip questions [5] and [6].) g. Other (give name) (Skip questions [5] and [6].)			
<b>[4] COMMITMENT</b> to what was indicated in [3] a – very strong b – strong c – weak d – very weak			
<b>[5] DENOMINATION</b> a. Anglican b. Baptist c. Catholic d. Church of Christ e. Lutheran f. Uniting g. Other (give name)			
<b>[6] COMMITMENT</b> to the denomination indicated in [5] a – very strong b – strong c – weak d – very weak			
<b>[7] FAITH COMMUNITY</b> a. not affiliated with a local religious community b. affiliated with a local religious community (give name) (give number of years of affiliation)			
<b>[8] COMMITMENT</b> to the faith community indicated in [7] a – very strong b – strong c – weak d – very weak			

## **SUGGESTED LEADERS FROM CHURCH HISTORY FOR STUDENTS' RESEARCH**

This list is representative rather than comprehensive. Names were chosen because of the relative availability of information.

Try as much as possible to match historical characters with students on the basis of each student's interests, eg vocational interests, nationality, similarity of names, church affiliation, and/or on the basis of their research skills, eg make sure students with limited skills have a character they can easily locate in an encyclopedia or Encarta.

Select at least one representative of each historical period.

### **EARLY CHURCH**

1. Ignatius, Bishop of Antioch, c110
2. Polycarp, Bishop of Smyrna, 69–155
3. Tertullian, theologian from North Africa, 160–220
4. Justin, teacher and martyr, c 100–165
5. Perpetua, martyr, 202
6. Cyprian, Bishop of Carthage, 200–258

### **CHRISTIAN EMPIRE**

7. Constantine the Great, Emperor of Rome, 274–337
8. Eusebius, father of church history, c342
9. Ambrose, Bishop of Milan, 339–397
10. Jerome, scholar of Bethlehem, 342–420
11. Augustine, Bishop of Hippo, 354–430
12. Athanasius, Bishop of Alexandria, 295–373
13. John Chrysostom, priest and reformer, 349–407
14. Pope Gregory I, (the Great), c 550–600
15. Martin, Bishop of Tours, 316–397
16. Patrick, Apostle to the Irish, 389–461
17. Boniface, Apostle to Germany, 675–754

### **GROWTH OF MONASTICISM**

18. Benedict of Nursia, father of Western monasticism, 480–547
19. Anselm, Archbishop of Canterbury, 1033–1109
20. Thomas Becket, Archbishop of Canterbury, 1154–1189
21. Teresa of Avila, 1551–82
22. Francis of Assisi, Founder of the Franciscans, 1182–1226
23. Thomas Aquinas, theologian, 1225–74
24. Catherine of Siena, letter-writer, 1346–1379
25. Ignatius Loyola, founder of the Jesuits, 1491–1556
26. Francis Xavier, missionary to the Indies and Japan, 1506–1552

### **THE REFORMATION**

27. John Wycliffe, English reformer, 1330–84
28. Jan Hus, Czech reformer, martyr, 1374–1415
29. Martin Luther, German reformer, 1483–1546

30. Philip Melanchthon, German reformer, 1497–1560
31. John Calvin, Swiss reformer, 1509–64
32. William Tyndale, English Bible translator, 1494–1536
33. Thomas Cranmer, Archbishop of Canterbury, 1489–1556
34. Michaelangelo Buonarroti, painter, 1475–1569
35. Albrecht Dürer, painter and engraver, 1517–1528
36. Johann Sebastian Bach, composer, 1685–1750
37. Nicolaus Copernicus, astronomer, 1473–1543
38. Ulrich Zwingli, Swiss reformer, 1484–1531
39. George Fredrich Handel, composer, 1685–1759
40. John Bunyan, teacher and author, 1628–88

### **DISSENT**

41. Blaise Pascal, French theologian, 1623–62
42. George Fox, founder of the Society of Friends, 1621–91
43. George Whitefield, British evangelist, 1714–1770
44. John Wesley, founder of Methodism, 1703–91

### **19th CENTURY MISSIONARIES**

45. Nikolaus Zinzendorf, 1700–60
46. William Carey, father of modern missions, 1761–1834
47. Hudson Taylor, founder of China Inland Mission, 1832–1905
48. David Livingstone, missionary and explorer, 1813–73
49. Mary Slessor, missionary to the Calabar, 1848–1915
50. Samuel Adjai Crowther, African church leader, 1806–91
51. Albert Schweitzer, missionary doctor, 1875–1965
52. Ludwig Nommensen, missionary to Sumatra, 1834–1918
53. Johann Konrad Wilhelm Löhe, German, founder of Neuendettelsau Mission Society, 1808–1872
54. Onesimos Nesib, Ethiopian evangelist and Bible translator

## **SOCIAL REFORMERS OF THE 19TH CENTURY**

55. William Wilberforce, British philanthropist and reformer, 1759–1833
56. Elizabeth Fry, British prison reformer, 1870–1945
57. William & Catherine Booth, founder of the Salvation Army, 1829–1912
58. Soren Aabye Kierkegaard, teacher, 1813–1855
59. Florence Nightingale, nurse, 1820–1910
60. John Newton, hymn writer, 1725–1807
61. Mary MacKillop, Australian educator, 1842–1909

## **GREAT PREACHERS OF THE 19th AND 20TH CENTURIES**

62. Thomas Chalmers, Scottish, 1780–1847
63. Charles Haddon Spurgeon, British, 1834–92
64. Dwight L Moody, American, 1837–99
65. Billy Graham, American, 1918–
66. Fanny Crosby, hymn writer, 1820–1915

## **INTO THE TWENTIETH CENTURY**

67. Gladys Aylward, missionary to China
68. Jackie Pullinger, missionary to the Walled City
69. Toyohiko Kagawa, Japanese social reformer, 1888–1960
70. Pope John XXIII, Angelo Roncalli, church reformer, 1881–1963
71. Mother Teresa of Calcutta
72. Dag Hammarskjöld, peacemaker, 1905–61

## **SUFFERING CHURCH OF THE 20TH CENTURY**

The following ten people are commemorated by statues in London's Westminster Abbey. They represent thousands of Christians who have died for their faith in the 20th century:

73. Martin Luther King, USA, Baptist preacher shot during civil rights movement, 1929–68
74. Oscar Romero, San Salvador, archbishop shot while celebrating mass
75. Dietrich Bonhoeffer, Germany, Lutheran pastor executed by Nazis, 1906–45
76. Grand Duchess Elizabeth of Russia, murdered by Bolsheviks
77. Wang Zhiming, China, Christian pastor killed in the Cultural Revolution
78. Janani Luwum, Uganda, Anglican archbishop assassinated during the rule of Idi Amin

79. Maximilian Kolbe, Poland, Catholic priest killed by the Nazis
80. Esther John, Pakistan, Presbyterian evangelist killed by her Muslim brother
81. Lucian Tapiedi, Papua New Guinea, Anglican killed by the Japanese
82. Manche Masmeola, South Africa, Anglican killed when aged 16 by her mother

## **LUTHERANS IN AUSTRALIA AND PAPUA NEW GUINEA**

83. August Kavel, pioneer pastor (1798–1860)
84. Clamor Wilhelm Schürmann, missionary to Aboriginal people
85. Christian Gottlob Teichelmann, missionary to Aboriginal people
86. Gotthard Daniel Fritzsche, pioneer pastor
87. Moses, evangelist
88. Johann Georg Schmidt, missionary to goldfields workers
89. Ben Koch, founder of Lutheran Laypeople's League, see biography, LLL
90. Alfred & Helga Zinbauer, help for refugees
91. Conrad Raberaba, pastor
92. Peter Bulla, pastor
93. Ludwig Leichardt, botanist, explorer
94. H Noack, pastor on tea and sugar train, see *Readers' Digest*
95. Hamuera Te Punga, first Maori Lutheran pastor
96. Edwin & Tabitha Tschärke, medical missionaries, see *Readers Digest*
97. Haringke, evangelist
98. Zurenuo of Sattelberg, pastor
99. Christian Keysser, missionary, 1877–1961
100. Johannes Flierl, missionary to Hope Vale and New Guinea, 1858–1947

### **Sources of information for this section**

*The story of Lutherans in Australia* Lutheran Teachers College Curriculum Centre 1988  
Lutheran Publishing House  
Graetz *An Open Book* 1988 Lutheran Publishing House  
Schubert D *Kavel's People* 1985 Lutheran Publishing House  
Wagner & Reiner, ed *Lutheran Church in Papua New Guinea* 1986 Lutheran Publishing House  
Leske E *For Faith and Freedom* 1997 Openbook Publishers

## **OUTLINE SKETCH OF CHURCH HISTORY**

for teachers to use as 'continuity' to tie together the students' reports

This outline of Christian church history is based on chapter headings in *The History of Christianity* (A Lion Handbook), which is an excellent source of information for teachers (and students). In addition to text it contains a series of time lines which put the people and movements into perspective.

Reversed boxes show how the Holy Spirit added to the church through history, eg it is estimated that in 100AD 1 in 360 people in the world were Christian (figures from Youth With A Mission — YWAM).

### **HOW TO USE THIS OUTLINE**

- The outline is obviously a superficial treatment of a complex subject, and, unless you have a great deal of time, your treatment of the subject with your class will also be superficial.
- The outline is designed to help you provide a framework into which students' reports on church leaders can be inserted.
- Regular reference to a visual time line (and other visuals) will aid students' understanding.
- The outline looks at two major conflicts that led to the diversity of churches we have today.
- Treat references to various religious groups with sensitivity. The Church Census (Part 2 of the unit) will help you to be aware of the religious affiliations of class members.
- Do not read the outline as a script. Use just the headings and/or bring to it your own knowledge of the topic.
- Keep the pace of the presentation moving. Try not to get bogged down in any one historical period. Limit the time of students' reports.

### **c. 33–325 (Pentecost to the Council of Nicaea)**

**100AD 360:1**

#### **THE CHURCH EXPANDS: JERUSALEM TO ROME**

**STORY:** People who had been in Jerusalem at Pentecost went home and became centres of small groups who followed 'the way' of Jesus. . . People worshipped in homes. . . The apostles themselves were leaders and teachers, in person, through letters, and through personal representatives. . . Conflict with Jewish (religious) leaders.

First big question: did people have to accept Jewish religious traditions to be Christians? Resolved after Peter's vision and Paul's experiences. Paul and others sent to establish and support churches.

After the death of the apostles, the Gospels were written to preserve their memories of Jesus.

#### **THE CHALLENGE TO FAITH**

**STORY:** Conflict with Roman (political) leaders. . . Fire of Rome (AD 64) blamed by Emperor Nero on Christians. Thousands of Christians killed. Christians in Rome hid in catacombs (tunnels under the city used for burials).

Various writings were brought together to form the New Testament.

**LEADERS:** Ignatius, Perpetua, Cyprian, Justin Martyr, Polycarp, Tertullian

### **c. 325–600 (Council of Nicaea to the first pope)**

#### **CONSTANTINE AND THE CHRISTIAN EMPIRE**

**STORY:** After generations of Roman emperors who persecuted Christians, Emperor Constantine (306–37) himself became a Christian. . . End of persecution. Being Christian was 'in'. Being a Christian became political rather than spiritual. . . Sunday declared 'day of rest' for all (including slaves). . . Christianity became the state religion under Emperor Theodosius: everyone in the empire was deemed a Christian. . . Church and government mixed. . . Church ceremonies and organisations copied imperial patterns. . . Christianity was carried throughout the Roman Empire, where it developed a variety of forms as it came into contact with various cultures. . .

**LEADERS:** Constantine, Ambrose, Boniface

#### **COUNCILS AND CREEDS**

**STORY:** The New Testament included simple statements of Christian faith that were used by the early church (eg 1 Cor 8:6; 1 Cor 12:3; 1 Cor 15:3,4; Eph 4:4–6; 1 Tim 2:5; 1 Tim 3:16). . . Formulation of generally accepted creeds for the church required refinement and clarification of both thought and language. . . Nicene Creed, Athanasian Creed, Apostles' Creed. . . Ecumenical



councils were called to deal with conflicting beliefs and teaching that arose. . . Some of the big issues decided by councils were that God is 'Triune' — the Father, the Son, and the Holy Spirit — and that Jesus is both God and a human being in one person. . . Major councils were held at: Nicaea (325) Constantinople (381), Ephesus (431), Chalcedon (451), Constantinople (680), Constantinople (869).

**LEADERS:** Athanasius, Eusebius

### THE FALL OF THE ROMAN EMPIRE

**STORY:** 'Barbarians' (Goths, Vandals, Huns) attacked Rome and eventually destroyed the old Roman Empire ruled by emperors.

**LEADERS:** Jerome, John Chrysostom

### CHRISTIAN ASCETICS AND MONKS

**STORY:** Monasticism began in Egypt. The idea was to attain purity by escaping from the world and suffering various deprivations. . . The practice spread. In the Eastern church each monk lived alone in a cave or hut or on a pole. In the Western Church monks (and nuns) lived in communities, dividing time between practical work and religious exercises.

**LEADERS:** Anthony, Patrick, Augustine, Martin of Tours, Benedict

### c. 600–1500 (First pope to discovery of the 'New World')

**1000AD 220:1**

### THE WESTERN CHURCH

**STORY:** Until this time there were bishops in each of the five main Christian centres: Jerusalem, Constantinople, Antioch, Alexandria, Rome. The bishops of Rome, backed by the Empire tried to dominate the other sectors. . . Gregory 1 became the first Pope ('Lord of the whole church').

'The Holy Roman Empire' was declared by Pope Leo III and Charlemagne. It blended Roman and Germanic civilisations under the control of the popes and the popes' appointed German emperors. It existed in name, if not in fact, for a thousand years until ended by Napoleon (1806).

Successive popes assumed more and more power until Pope Innocent III (1198–1266) claimed the title 'Supreme Sovereign over the Church and the World'.

Gregory had encouraged Bible reading, but later popes moved the church further and further from the Bible. Innocent III forbade people reading in any language other than Latin; Gregory IX forbade laymen possessing Bibles.

The Inquisition (church court) was set up to ensure the absolute loyalty of all Christians to the pope and absolute acceptance of his rulings and teachings. It became a brutal instrument of torture.

**A PARALLEL DEVELOPMENT: the rise of Islam** Mohammed was born in Mecca (570), after contact with both Christians and Jews, he developed a horror of idolatry. . . (610) he declared himself a prophet of Allah ('the one God') . . . (622) he became a warrior, spreading his faith by the sword. . . After his death in 632 his followers continued conquest: Syria (634), Jerusalem (637), Egypt (638), Persia (640), North Africa (589), Spain (711). . . A Christian army led by Charles Martel stopped the push of Islam into Europe at the Battle of Tours, France (732). A later thrust into Europe was stopped by John Sobiecki at the Battle of Vienna (1633).

Crusades were called by the popes in response to Islam's control of the 'Holy Land'.

Crusade	Result
1095–1099	captured Jerusalem
1147–1149	shored up defences of Jerusalem
1189–1191	failed to reach Jerusalem
1201–1204	captured and plundered Constantinople
1228–1229	captured Jerusalem, but quickly lost it
1248–1254	failure
1270–1272	failure

**STORY:** Much of the 'real work of the church' (in areas like philanthropy, literature, education, agriculture) was done by a proliferation of monastic communities. However, as monastic orders grew and became richer, they tended to become immoral.

The popes' insistence on being lord of Christendom led to the complete division of the Christian church into Eastern and Western churches (1054). Pope Nicholas of Rome and Patriarch Photius of Constantinople excommunicated one another.

We will focus attention on developments in the Western church.

**LEADERS:** Gregory, Francis of Assisi, Anselm, Thomas Becket, Thomas Aquinas

### **c. 1500–1650 (Voyages of discovery to 'the age of reason')**

**1500AD 69:1**

#### **SEEDS OF RENEWAL**

**STORY:** One result of the 'failed' crusades was that European Christianity came in contact with other cultures, and learning in general was revived (the Renaissance). Libraries and universities were founded. The invention of the printing press made books of all kinds available to more people. Scholars were keen to get back to the 'classics'. As they read the Scriptures in their original languages, people saw the disparity between the gospel and church teaching.

**LEADERS:** John Hus, John Wycliffe, Erasmus

#### **PROTESTANT REFORMATION**

**STORY:** The Protestant Reformation began as an attempt to reform the church from within — to bring church practice into line with the gospel. It led to the second major division in the Christian church: the split of the Western church into Roman Catholic and Protestant.

The Protestant Reformation began in Germany with Martin Luther and spread throughout Europe.

Country	Development
Switzerland	The Reformed Church was established, which used the Bible as sole authority, abolished indulgences and the mass.
Netherlands	The Reformation was welcomed enthusiastically, but inquisitions under Charles V condemned the entire Protestant population to death.
Scandinavia	Lutheranism became the state religion in Denmark (1536), Sweden (1539), Norway (1540).
France	French Protestants, known as 'Hugenots' were known for their piety. On the night of 24 August 1572, 72,000 Hugenots were massacred in an attempt to wipe out the Reformation.
Austria, Poland, Hungary, Italy	Through the efforts of the Inquisition, early acceptance of the Reformation was stamped out.
Spain	No reformation

**Reformation in England** Henry VIII (1509–47), like his predecessors, believed the English church should be independent of the pope, and the king should be its head. His divorce (1534) was the occasion for his complete break with the church of Rome. The Church of England became an independent church under the direction of the Archbishop of Canterbury. Reform began under Archbishop Thomas Cranmer. Monasteries were abolished on the grounds of immorality, and English Bible and English prayer book were used for worship services.

Under Edward VI (1547–53) reform made progress.

Under Mary (1553–58) there was determined effort to restore the Roman church.

Under Elizabeth I (1558–1603) religious freedom was permitted.

Out of the English Protestant church came the Puritans and the Methodists.

**LEADERS:** Martin Luther, Philip Melancthon, Huldreich Zwingli, John Calvin, Thomas Cranmer, John Bunyan, William Tyndale (see also artists of the period)

#### **THE CATHOLIC REFORMATION**

**STORY:** The Church of Rome responded to the Protestant Reformation with a counter-reformation. The Council of Trent (1545–63) was responsible for the abolition of the most serious moral abuses of the papacy and also for militant efforts to stamp out the Protestant Reformation.

**LEADERS:** Ignatius of Loyola, Teresa of Avila, Catherine of Siena, Francis Xavier

## **c. 1650–1789 (Age of Reason to the Industrial Revolution)**

### **REASON AND UNREASON**

**STORY:** Christianity had to define and defend itself in response to the rise of modern science and philosophy, eg

The inquisition condemned Galileo on suspicion of heresy.

The critical-historical method of studying the Bible which began in the 17<sup>th</sup> century at first seemed to threaten the authority of Scripture.

The Rationalism of the Enlightenment emphasised human capacity to determine human destiny and led to increased political democracy, seen by some as a threat to the authority of God and the church.

The increasing secularisation of society removed from the control of the church areas of life, especially education, over which it had once been dominant.

**LEADERS:** Blaise Pascal, George Fox, Jonathan Edwards, George Whitefield, John Wesley

### **WORLDWIDE EXPANSION**

**STORY:** From 1492 onwards voyages of discovery — and later of colonisation — took the culture of Europe, and with it Christianity, to all continents. Areas that came under Spanish and Portuguese influence were affected by Roman Christianity; areas that came under English and Dutch influence were affected by Protestant Christianity.

**In Australia** Christians arrived in New South Wales with the First Fleet. The fact that England had a 'state church' meant that the actions — good and bad — of governing authorities were inseparable from those of church leaders.

Church	Beginnings in Australia
Anglican	First service: Sydney, 3 February 1778 (Rev Richard Johnson) Sydney was under the Bishop of Calcutta
Baptist	First recorded meeting: Sydney, April 1831 (Rev John McKaeg) First church built in Sydney, 1836
Catholic	Catholic chaplains travelled on convict ships, but they were not permitted by the English/Anglican authorities to hold services. First mass conducted May 1803 (Rev Joseph Dixon, a pardoned convict). First priests arrived in 1820.
Lutheran	Groups of German Lutherans immigrated to South Australia (1836) fleeing religious persecution at home.
Methodist	Two teachers opened a school in Sydney (1812) first services: Sydney, 1815 (Rev Samuel Leigh)

**LEADERS:** Count von Zinzendorf

## **c. 1789–1914 (Industrial Revolution to World War I)**

**1900AD 27:1**

### **EUROPE IN REVOLT**

**STORY:** For many Christians the church was becoming less an all-encompassing influence and more relegated to a 'religious' compartment of their lives. 18<sup>th</sup> century political revolutions in France and Russia tended to include an element of revolution against the church. A clear distinction between 'church' and 'state' was written into the constitution of the United States. . . Christians were on both sides of the 19<sup>th</sup> century debates about slavery, and both sides used biblical arguments.

**LEADERS:** Schleiermacher, Pope Pius IX, John Newton, William Wilberforce, Kierkegaard

### **INDUSTRIALISATION**

**STORY:** Industrial revolution brought a change to the lifestyle and family patterns of many people. Christian churches responded with 'humanitarian' endeavours to counteract the dehumanisation brought on by the change. William Booth began the Salvation Army, and the Sunday school movement provided education for children who worked six days a week in factories. . . Popular 'preachers' and revival meetings provided a new and 'entertaining' dimension to church.

**LEADERS:** William Booth, Thomas Chalmers, Cardinal Newman, C H Spurgeon, Dwight Moody, Elizabeth Fry, Mary MacKillop, Florence Nightingale, Fanny Crosby

### FOREIGN MISSION MOVEMENT

**STORY:** By the 1780's many Christians in all denominations were feeling that signs of revival in Protestant countries foreshadowed an extension of gospel preaching to the whole world. In addition to denominational mission work, special societies (eg the London Missionary Society) were organised to recruit, train and support people in work on foreign mission fields.

**LEADERS:** David Livingstone, Samuel Crowther, William Carey, Hudson Taylor, Johannes Flierl, Ludwig Nomensen, Wilhelm Löhe, Onesimos Nesib, Johannes Flierl, Christian Keysser

### c. 1914–2000 (World War 1 to the present )

#### WORLD WIDE CHURCH

**STORY:** The twentieth century's safe, fast transportation and communication has greatly added to the growth and globalisation of the church. The missionary movement of the church carried Christian faith throughout the world. Christians in Africa and South America outnumber Christians in Europe. Nationals have increasingly taken over the leadership of former mission churches and are grappling with the challenge of finding the essence of Christianity (removed from European culture) and applying it to their own culture.

**LEADERS:** Toyohiko Kagawa, Gladys Aylward, Jackie Pullinger, Albert Schweitzer

**1950AD 21:1**

#### THE ECUMENICAL MOVEMENT

**STORY:** Christians are considering how the various groups and traditions calling themselves Christian relate to each other and how all of them, taken together, relate to other religious traditions. . . At the Second Vatican Council the Roman Catholic church took important steps towards reconciliation with both the East and Protestantism. Also for the first time in official form a positive appreciation of the genuine spiritual power present in world religions. . . After the Nazi Holocaust and the establishment of Israel, many centuries of hostility between Christians and Jews is being replaced with attempts at mutual understanding. . . Merger of denominations such as the Uniting Church of Australia may alter the nature of some of the component groups.

**LEADERS:** Pope John XXIII

**1980AD 11:1**

#### FAITH AND SUFFERING

**STORY:** Revolutionary faith has frequently drawn from Christian sources. Mohandas Gandhi maintained that he was acting in the spirit of Jesus Christ. Martin Luther King, a Protestant preacher, strove to make Jesus' Sermon on the Mount the basis of his political program. Particularly under 20<sup>th</sup> century Marxist regimes Christians have been oppressed for their faith, and their beliefs denounced as reactionary.

**LEADERS:** Helder Camara, Alexander Solzhenitsyn, Mother Teresa, Dag Hammarskjöld (see also 20<sup>th</sup> century martyrs)

#### CHALLENGES

**STORY:** Change continues to challenge the Christian church. At the beginning of the 21<sup>st</sup> church it strives to find ways of living the faith — and sharing it with others — in a time of fast-paces global change.

**LEADERS:** Billy Graham, C S Lewis, Alan Walker (church leaders in your own community)

**1990AD 3:1**